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by Clare Wittingham

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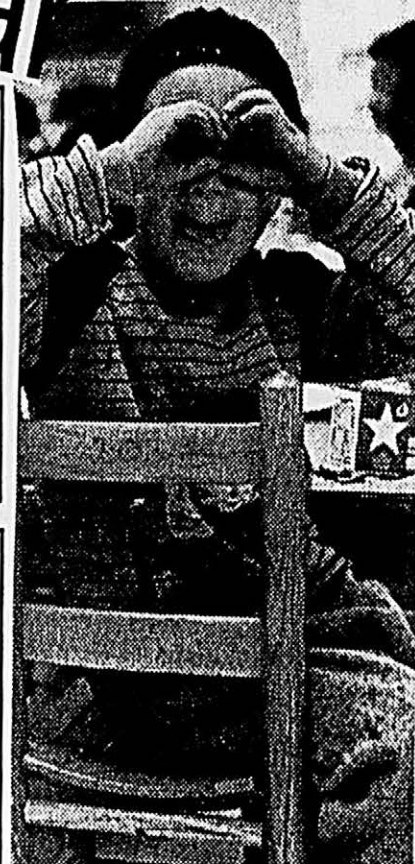
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COMMENT

Who's afraid of democracy?

Who's afraid of the Daily?

In the middle of last Thursday's Council meeting, Students' Society VP External Nick Benedict scrawled a cryptic question on a scrap of notebook paper and propped it up in front of him: "Who's afraid of democracy?" it said.

We think he is.

Benedict supported a motion put forward by President Sevag Yeghoyan that students' support for the *Daily* be questioned in the upcoming elections. If passed, a non-binding question would have been placed on the ballot asking students whether they want to continue funding the *Daily*.

Whether students support the *Daily* or not is not the point of this comment. Rather, the manner in which the question was posed — as well as the ensuing debate — raises questions about the health of democracy in Students' Society. The most extreme violation of democracy was Management representative Lorne Daichmann's proposal to suspend the Society's by-laws in order put the question on the ballot. The by-laws state that all questions for a spring plebiscite have to be submitted by February 15.

It's strange that officers of the Students' Society would take on the responsibility to gauge student support for the *Daily* in the first place. Since a 1981 referendum which established the *Daily's* autonomy, the only official responsibility we have to the Society is that we pay them rent.

The *Daily* represents an independent student voice in the McGill community. Since it's autonomous from McGill and both the undergraduate and graduate students' societies' control, it acts as a check on the political leaders who make decisions, both in the university and student administration. It is telling that in order to weaken their political opposition, leaders are willing to throw democracy out the window.

Is it a coincidence that the motion to add a question about the *Daily* to the plebiscite came just after Student Society's chief returning officer ruled that a proposed referendum question which asked students to disband the *Daily* was a violation of the *Daily's* constitution and illegal under Canadian corporate law? Proper legal channels didn't work, but these councillors were still determined to continue their crusade — even if this meant disregarding their own Constitution.

Nor is this the first time that the present Council has given us reason to question their commitment to democracy. Last December Nick Benedict's VP External Affairs Committee made a proposal to the Consultation Committee on Canada's Social programs without any student input.

Benedict also tried to sneak a motion through Council to join the Canadian Alliance of Student Associations while simultaneously mandating Council to ignore the possibility of joining the Canadian Federation of Students (CFS). Council also budgeted for a \$7,000 membership fee in the Fédération Étudiante Universitaire du Québec — without asking students whether they wanted to join the organization. This comes only three years after students organized a referendum on campus to pull out of FÉUQ.

Last Thursday, when Daichmann (seconded by Benedict) proposed that the Society suspend the by-laws to allow the *Daily* question on the plebiscite, one *Daily* editor aptly muttered "they call this martial law in most countries." Daichmann's poignant defense was to say "What do I care? I'm graduating next year."

If their opportunistic politicking is any indication, Yeghoyan, Benedict and Daichmann all seem to have done quite a close reading of Machiavelli's *The Prince*.

It's particularly ironic that a council which has a policy against even discussing "divisive issues" would be willing to take an impromptu vote on disregarding their own by-laws. In fact, Council was stopped from voting on suspending the by-laws only because they didn't have the necessary number of councillors in the room. (They decided to stick to that rule.)

Whatever the case, the council meeting Thursday night revealed the true agenda of these three musketeers (or are they blind mice?) — and their willingness to abuse power and position in pursuit of their own anti-democratic goals rather than taking constructive actions, governed by law.

M-J MILLOY, ANUP GREWAL, KRISTIN ANDREWS, MELANIE NEWTON

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HYDE PARK

Irresponsible media and the Christian right

AN OPINION SUBMITTED BY MARK MARSHALL

A number of recent developments give an indication of the alarming degree to which the North American political center has shifted to the right. Next month, Human life international (HLI), an extremist Christian fundamentalist anti-abortion organization, will hold a convention in Montréal. The organization was founded by an American priest, Paul Marx, who has accused Jewish doctors and feminists of perpetrating a holocaust on unborn babies through abortion.

It has been correctly pointed out that this is a modern version of the medieval blood-libel, which justified violence against the Jewish community on the grounds that Jews used the blood of Christian children to make *matzah*, unleavened bread used for Passover. It is probably not a coincidence that the anti-Semitic blood-libel focused on the Passover ritual: Passover corresponds roughly with Easter, which commemorates the death of Christ, for which the Jewish community has traditionally been held responsible (see below).

Despite this, the Montréal *Gazette* saw fit to publish a half-page advertisement on February 28 in which Human Life International "laments the lack of support for its cause from the Jewish community," (p.C12) thereby singling out the Jewish community for the implicit accusation of being indifferent to the deaths of unborn babies. The next day, "Radio Noon," a show on CBC radio in Montréal, saw fit to interview a Canadian representative of HLI, Father Matthew Habiger, who accused the Jewish organization B'nai B'rith of supporting child pornography. This is another twist on the blood-libel: if Jews aren't killing our children, they're exploiting them sexually.

This is going on against a background of escalated violence against doctors, abortion clinics, hospitals and their employees which has dramatically escalated all over North America. This has been justified in explicitly religious terms by those who perpetrate it and by leaders of Christian fundamentalist organizations.

It is also going on at a time when an extreme right-wing congress has been elected in the US, in an election in which the participation of Christian fundamentalist voters far exceeded their proportion of the population. This congress was recently forced to withdraw the nomination of Christina Jeffries as the official historian of the House of Representatives when it was revealed that she had opposed the use of a kit designed to teach about the Holocaust in public schools on the ground that it unfairly ignored the Nazi point of view.

In Canada the Left was virtually eliminated in the last federal election, and the Reform Party, which is a direct ideological descendent of the overtly anti-Semitic Social Credit parties of British Columbia and Alberta and which is headed by a Christian fundamentalist, is a heartbeat away from becoming the official opposition. Is all this pure coincidence?

Speaking of coincidences, the meeting of HLI in Montréal is scheduled for April 19-23. Easter Sunday is on April 16, and Passover ends on April 21.



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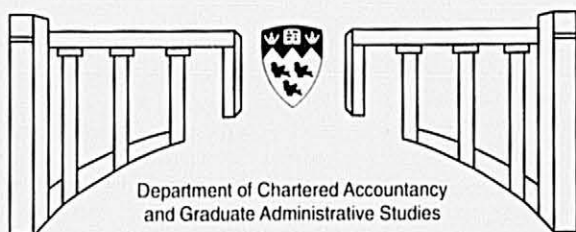
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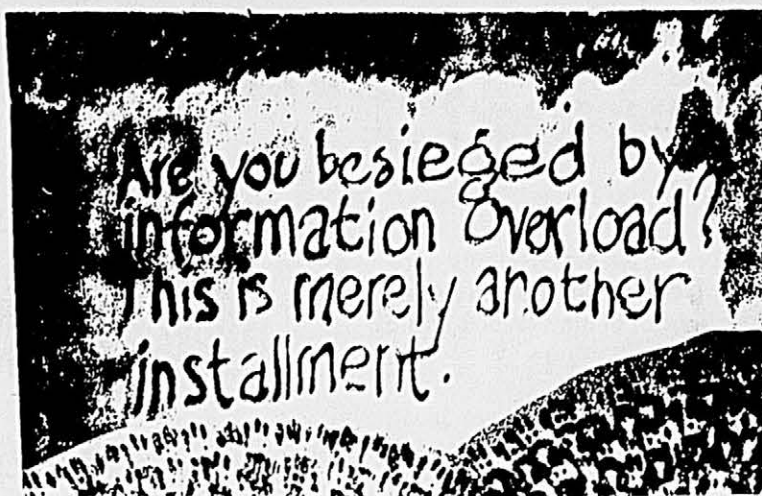
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I can attend: Morning Sessions Only _____ Afternoon Sessions Only _____ Both Sessions _____

CHOICE OF CONCURRENT DISCUSSION GROUPS: Please indicate for morning and for afternoon sessions separately, your first choice of topic for the concurrent discussion groups with a (1), your second choice with a (2), etc. Also note above if you can attend only in the morning or the afternoon.

*Plenary sessions are open to all, but each discussion group must be limited to 20 participants.
Prompt registration is suggested. Return completed forms to MCRTW.*

• 8h30 Group Assignments •

• Morning Plenaries •

- 9h00 What is Women's Health and Why Does Gender Matter? (*J. Dollin*)
10h00 Women's Health Care Through Feminist Lens (*A. Lippman*)

• Discussion Groups (11h15-12h30) •

- ___ a) Global Perspectives on Women's Health (*S. Mulay*)
___ b) Health Promotion/Disease Prevention and the Creation of Victims (*E. Robinson*)
___ c) Holistic Perspectives on Lesbian Health (*R. Sanders, Project 10*)
___ d) Focus on Women with Disability and Health (*M. Barile, D.A.W.N.*)
___ e) Misconceptions: Women, Choice and the New Reproductive/Genetic Technologies (*G. Basen*)
___ f) Mental Health Matters: Self Esteem and Depression in Women (*C. Morris*)

• Afternoon Plenaries •

- 13h30 Discomfort or Disease: Women's Work and Our Health (*K. Messing*)
14h30 Breast Cancer Matters: An Activist Woman's Approach (*S. Batt*)

• Discussion Groups (15h45-17h00) •

- ___ g) HIV from a Positive Woman's Perspective (*J. Dadson, Positively Women*)
___ h) Women, Abuse and Medicalization (*J. Stelling*)
___ i) Women as Caregivers (*J. Ripley*)
___ j) Midwifery in Quebec: Dream and Reality (*K. Martin, La Maison de Naissance*)
___ k) Consent to Research and Treatment in a Multicultural City (*V. Jimenez*)
___ l) The Whole Woman in Women's Health Care (*L. Myers*)

• 17h15 Synthesis: The Culture of the Body (*M. Lock*) •

Because the size of the discussion groups is limited, be sure to register no later than 16 March.

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Between federalism and nationalism, who cares?

Francophones outside Québec fear threat of assimilation

TRISTAN-E. LANDRY

The one million francophones living outside of Québec are caught in the middle of the sovereignty debate. They are isolated both by Québec nationalism and the backlash against it in the rest of Canada.

Without the strong intervention of the federal government in the 1970s and 1980s and the introduction of bilingualism under Prime Minister Pierre Trudeau, many francophones outside of Québec fear they might have been completely assimilated into the English-speaking majority by now.

Since the rise of Québec nationalism in the 1960's and 1970's, francophones in the rest of Canada have criticized Liberal and Péquiste governments in Québec, for ignoring their demands.

"The last government to have strongly supported Francophone minorities was the one headed by Honoré Mercier, that was at the beginning of this century. Since then, almost nothing has happened between the two communities," says Steve Larouche an Ottawa-based pro-francophone activist.

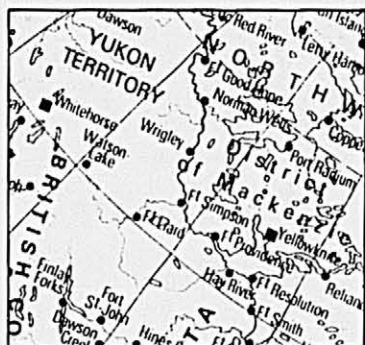
During the Quiet Revolution, the Québec government did not get actively involved in the politics of other provinces, leaving the federal government to be the sole protector and promoter of the rights of francophones outside Québec.

The Referendum debate of 1980 saw Premier René Lévesque and the Québec government more preoccupied with the question of Québécois nationalism than with the situation of the francophone minorities outside the province. It is unclear whether this simply reflected a lack of interest or if it was a strategic decision on the part of the Péquiste government to improve its chances of winning the Referendum?



Caught in the backlash

Again, during the Meech Lake Accord saga, the Québec Premier, Robert Bourassa, continued the tradition of not interfering with the other provinces on the question of their French-speaking minorities. "Between 1987 and 1991, all the Fran-



Recently though, the separatist Bloc Québécois has attacked the federal government's decision to grant public funds to a group of organisations defending the rights of French-speaking minorities outside Québec.

cophone communities around Canada were under a lot of pressure," observed Larouche.

Meech Lake, along with Bill 101 and Bill 178 (the French only sign law) in Québec, worsened the conditions of francophones outside Québec. The situation created an anti-francophone sentiment in most Canadian provinces.

"The Québec sign law provoked a massive anti-French movement in most provinces, mostly in Ontario where cities like Sault-Sainte-Marie declared themselves unilingual," said Larouche.

At this time, Alberta and Saskatchewan made important budgetary cuts to services aimed at their French-speaking population. Under Alberta's Law 2 and Saskatchewan's Law 60, both provinces declared themselves to be unilingual and stopped offering governmental services in both official languages.

Franco-albertains and Fransaskois pressed Québec and Ottawa to react against these unfair measures. Ottawa responded to the call by demanding that the two provinces reconsider their decisions. However, Gilles Rémillard, Québec's Minister of Inter-provincial Relations at the time, simply ignored the problem.

Who speaks for us?

"The Québec government has a small budget for francophone communities outside Québec, but most of the financing of organisations, like the Federation of Francophone and Acadien communities (FCFA), is made through the Federal government at this time [\$112 million a year]," says Robert Bousquet, a communication agent at the FCFA.

Recently though, the separatist Bloc Québécois has attacked the fed-

eral government's decision to grant public funds to a group of organisations defending the rights of French-speaking minorities outside Québec.

"We [Francophones outside Québec] don't see the logic behind this move. The Bloc said that it would defend the rights of French speaking minorities in Canada, and then, this happened. All we can ask

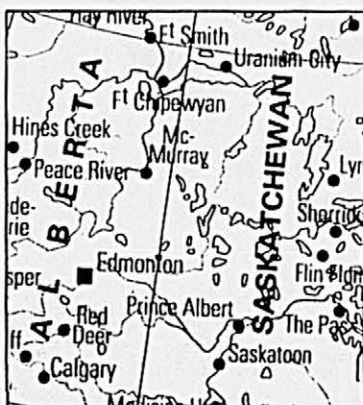
is: why?," questioned Larouche.

French-speaking minorities are led to believe that they can neither count on Québec for help nor for recognition. They have no reason to believe that this situation would change with the separation of Québec. On the contrary, if Québec leaves the Canadian federation, the francophone minorities in the rest of the country will be left at the mercy of a possible anti-francophone backlash. Without Québec, would Canada remain a bilingual country? And would it continue to promote the *fait français*?

Since the beginning of the current

sovereignty debate, many Western and Atlantic provincial governments have further reduced services offered to their French-speaking minorities. Ontario and New-Brunswick, which are home to more than 85 per cent of all francophones outside Québec, are exceptions to this current trend.

"Still today, there are four provincial governments (British Columbia, Nova Scotia, Newfoundland and Ontario) that do not want to give their French-speaking minorities the right to control school boards," explained Robert Bousquet.



Shut out of the debate

Francophones outside of Québec find themselves in a problematic position. Even if Québec has done little to help them, they have no choice but to hope that the next referendum fails. Nevertheless, most francophone minorities in the rest of the country do not oppose the right of Quebecers to decide their own future.

While the constitutional debate drags on, the situation of French-speaking minorities is only getting worse. In 1991, Statistics Canada revealed that 33 per cent of francophones living outside Québec were in great danger of being assimilated. Already, more than 35 per cent of francophones in Ontario are not capable of properly speaking their mother tongue. Alberta and Saskatchewan's numbers are even higher, ranging between 55 per cent and 85 per cent.

Francophones outside Québec hope that after the upcoming referendum, Ottawa and Québec will put more energy into defending the French-speaking minorities in the rest of Canada. They argue that before they become completely assimilated, this issue has to become an important one on the political agenda.



Student Society briefs

BY CHERIE PAYNE

HEPATITIS B VS EYE CARE

Under the leadership of VP Finance Paul Johnson, the Student Society has persuaded Seaboard Life Insurance to cover two thirds of the cost of the hepatitis vaccine. The vaccine requires three shots of \$25 each, and Seaboard Life will pay \$50. This move required a constitutional change for the insurance company, as this is the first time it has ever provided coverage for preventive measures.

The caveat is that the Student Society will not be able to offer students both the vaccine and coverage for eye glasses and contact lenses under the same plan. Coverage for eye care would be \$100 every two years. Johnson indicated that there he felt no time pressure for Student Society to make a choice, and suggested that councilors wait until after the student plebiscite next week

to choose between the two benefits. The plebiscite will ask for student opinion on the issue.

If chosen, the eye care benefit would be retroactive to January 1. Johnson suggested that the hepatitis benefit might also be retroactive if adopted.

FOOD AND BEVERAGE COMMITTEE

Marriott's contract has ended, so the Student Society has solicited other food services companies to set up at McGill. Arts rep Lisa Grushcow pressured Johnson at last Thursday's council meeting to open the offer to student-run or other food coops. Johnson hesitated to guarantee a place to coops, but said that at this stage, the negotiations are flexible enough to allow him to suggest that companies hold space for student enterprises on campus.

398-EXAM

Student Society President Sevag Yeghoyan suggested that McGill look into providing a telephone service for students who wish to find out the times and locations of their exams. Yeghoyan said that although there are lists all over campus for this service, his job was ensuring that McGill is as convenient as possible for students.

Ghetto safety audit

Yeghoyan reported that two top officials in recently-elected Mayor Bourque's government showed enthusiasm for the Ghetto Safety Project. He said that this bodes well for future negotiations between the city and the Student Society for safety improvements in the McGill ghetto.

COMMITTEE RECOMMENDS SERVICE FEE HIKE

Students to pay another \$9 per term

BY JACQUELINE REIS

The Coordinating Committee on Students Services recommended a \$9 increase in student service fees for full-time students during an afternoon meeting on February 16.

Student services has an operating budget of just under \$8 million for the coming year, all but \$626,000 of which can be paid for by current levels of funding that include the \$89 paid by each full-time student each semester. Chief Accountant Mladen Palameta explained that raising that contribution to \$98 each semester would bring the deficit down to \$77,000.

The plan presented by the finance committee also included two proposals for how to deal with the \$77,000 deficit. One was the work of the student representatives on the committee, the other of faculty representatives.

Fireworks started when Dean of Students Irwin Gopnik suggested that the increased fee schedule be voted on before discussion of how to remedy the \$77,000 deficit.

"It is my responsibility to make

sure fee increases are meant for what we want, not to just accept fee in-



**STUDENTS' SOCIETY
PRESIDENT SEVAG
YEGHOYAN**

creases," said George Lozano, president of the Post-Graduate Students Society, arguing in favour of discussion before the vote.

"We need some sort of assurance [of where cuts will fall]...If I don't have some sort of assurance, I can't vote for it," said SSMU President Sevag Yeghoyan.

"You're out of luck," replied Gopnik.

Yeghoyan abstained from the vote on raising service fees.

Stefan Hawes, student representative for management, and Noah Stern, president of the Law Students Society, echoed Yeghoyan's opinion.

"Students are paying for these services. We need to look at what students want," said Hawes.

"Whenever I buy something, I want to know what I'm buying. I don't know what I'm voting on," said Stern.

Stern later accused Gopnik of "thwarting the democratic

process" when the dean repeatedly tried to force a vote on the fee increases before discussion of the deficit proposals. Gopnik's motion was overruled.

The student proposal was approved by a vote of 10-8-4. One point of contention in the proposal was the complete elimination of funding for chaplaincy services.

"Suddenly I don't think I'm going to heaven anymore," said Yeghoyan.

Daniel Gilroy, president of the Religious Studies Undergraduate Society, said ideas about students' lack of use of the chaplaincy service were "completely untrue" and that McGill has the most efficient chaplaincy program in Montreal.

The student proposal also recommended cutting tutorial services from the student services budget and transferring those services to individual faculties. Robin Petri, president of the Engineering Undergraduate Society, cited the society's ACE tutorial service as one success story.

"The engineers run everything well," said Gopnik.

Gopnik will present the new services budget, fee increases, and recommendations to the Senate at its next meeting in March.

Student fees pay for approximately half of the students services budget. The remainder is funded through athletic events, government grants, and the university.

The student proposal recommended cuts to the chaplaincy, health, off-campus housing, tutorial, dean of students and student aid budgets, increasing the students with disabilities budget and combining the counselling and mental health services.

These changes would reduce the services budget a total of \$160,100.

The staff proposal suggested the cancellation or deferral of new positions in the clerical, off-campus housing, tutorial, counselling, and career and placement services; a deferral in the purchase of a new blood machine for health services, and cuts in off-campus housing expenditures.

This plan would cut approximately \$77,000 from the services budget.

The end of a food service legacy?

Desperately seeking student co-op advocate

BY COURTNEY LITTIG

As the curtain falls on the Marriott side-show, the idea of a student-run co-op is once again in the spotlight. However, the main stage is still occupied by multinational corporations, vying for the opportunity to run McGill's food service.

With the breakdown in contract negotiations with Marriott, the Students' Society has decided to go to tender in order to find another food service company to run McGill's 16 food service locations. Marriott's contract expires April 7.

Seven corporations have been invited to tender, but the Students' Society has not released their names.

When asked what options students might have to another multinational corporation, VP Finance Paul Johnson noted that the undergraduate societies that currently participate in the Marriott contract can opt out of the new contract.

"Individual undergraduate societies may consider running their own cafeterias on a co-op system," Johnson said.

A part of the profit from most cafeterias goes to the local undergraduate society. These societies agreed to join the umbrella contract because this would maximize their revenue and avoid the difficulties of management.

Proposals from student groups

will also be considered, he said. Johnson emphasized that the Students' Society was not necessarily looking for changes in prices, but "creativity and flexibility in formats and types of food." A student-run option might achieve this goal.

A student co-op?

Lisa Grushcow, Student's Society Arts Representative and candidate for VP University Affairs, advocates a student co-op model for McGill.

"Many students who are not involved in campus activities have approached me about the subject, as well as many students who are active on campus," said Grushcow about the idea of a co-op.

Grushcow said she feels that this is an issue worth addressing before the Students' Society makes a decision, although she is not prepared to take full responsibility.

"I've seen these things work on other campuses — University of Alberta and University of British Columbia, for example. There's no reason the students of McGill couldn't run the same thing. Not only do we have an opportunity for better, healthier food, we can utilize student initiative on this campus," she said.

Nothing new

The idea of student co-op at McGill is nothing new. In fact, a comprehensive feasibility study was conducted in 1992 when students

demanding an option to Scott's Foods. Scott's cancelled its contract in February 1992, citing insufficient profit.

Veterans from this effort are still at McGill. Chris Wrobel, then a third year marketing student, lent his financial expertise to devise the study for a pilot project in the Redpath Cafeteria.

"They gave us only a week to decide whether or not we could actually produce revenue and make this a profitable venture," Wrobel said.

Wrobel produced three scenarios with data from the University of British Columbia's student co-op, and Scott's figures on Redpath's sales. Even in the worst-case scenario, the plan was both feasible and profitable, providing an increased base revenue for the Students' Society.

In addition, Co-op McGill, a student-run non-profit organisation that runs a downtown computer store, offered to provide capital for initial investments and any further technical assistance that a fledgling co-op might need.

Unfortunately, the forces of cap-

italism took over, and Council nixed the idea. Then VP Finance Lev Bukhman said "a co-op would jeopardize our salability (to other corporate contractors), because Redpath is one of the most lucrative cafeterias in the system."

cannot provide high quality food at a low price. What they give us is low quality food at high prices."

"What this campus needs is someone to move quickly and seize the opportunity," said Prince.

"What this campus needs is someone to move quickly and seize the opportunity."
Jason Prince, co-op cafeteria supporter



How would it work?

Prince noted that a co-op could be run a number of different ways.

"The Cafe Phoenix on St-Laurent is an interesting model. Students would write the menu, prepare the food, and do everything from advertise and manage to washing the dishes," he said.

Another model puts elected students on a board of directors which hires professional staff to manage and run the service.

"Versions of each of the above are can be found in universities in Canada, and they function effectively to serve the needs of students," Prince added.

At present, the student co-op is only an idea reborn.

Interested in setting up a student co-op? Quebec PIRG is too. For more information, call Sonja at 398-7432.

University to axe funding

Preliminary budget calls for 20 per cent cuts to all faculties

BY AUBREY COHEN

On Wednesday, the McGill Senate will discuss the 1995-96 Preliminary Budget. The budget, released last week, calls for deep spending cuts.

The introduction to the preliminary budget cites provincial and federal funding cuts, the refusal on the part of the province to allow for tuition hikes and the need to eliminate McGill's infamous debt as explanations for the decrease in spending.

According to the draft, "The Québec government has cut operating grants to McGill by \$5.1 and an additional \$6.7 million respectively in the last two years, and further cuts in these grants can be expected. In addition, looming in the near-term future are the consequences of the reforms proposed by the federal government which might lead — among other things — to the elimination of federal transfer payments with regard to higher education."

Students' Society leaders expressed reservations about several aspects of the proposed budget.

The budget calls for a net spending cut of 12.5 per cent over the next five years. The plan says faculties and administrative units "will be asked to plan on the basis of an initial cut of 20 per cent over the five year period."

Students' Society VP Internal Jen Small criticized the across-the-board cut.

"It might be more wise to selectively cut certain units, or to selectively cut some units' budgets by 50 per cent or by 25 per cent," she commented, adding that "instead of saying 'we will excel in specific areas,' we're saying 'we will be okay in all areas.' I think that goes against what McGill stands for."

Student's Society President Sevag Yeghoyan said he was also disappointed by the budget.

"It's basically saying that McGill has no priorities," he commented.

He observed that, by cutting funding to departments across the board, "You're not finding out where the problems are. You're not finding out more feasible solutions."

Small condemned the administration for violating its own stated objectives, noting that McGill Principal Bernard Shapiro "at the beginning of the year was making many comments about how we cannot be a wall-to-wall carpet. Now, instead of being a smaller high-quality thick shag carpet, we're cutting down to astroturf."

According to the plan, departmental budgets and staff benefits would have to absorb, by far, the largest cut. Spending in these areas would decrease next year by \$8 210 000.

Some of these cuts will be reallocated. The creation of a \$1 700 000 Base Discretionary Fund along with increases in expenditures for, among other things, the Mid-Year Contin-

gency Fund (increase of \$1 million) and the Special Requirements Fund (increase of \$500 000) offset the funds cut to the departments. Therefore, the total decrease in spending for 1995-96 will be \$4 175 000.

According to Yeghoyan, the pro-

posed budget fails to address another anticipated expense.

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Both Small and Yeghoyan said they agreed with the goal of prioritizing the debt. "We have to start

tightening our belts now so that when our kids come it won't be such a dramatic increase," Small commented.

Yeghoyan said he would like to see the administration look into other ways of cutting costs and raising rev-

enue. He suggested that the University could contract out some ancillary services, such as the Faculty Club, the computing store and McGill Printing.

He suggested that corporate sponsorship could help augment funding. "This is where we have to be creative and innovative," Yeghoyan observed.

With the federal government in the process of cutting funding to post-secondary education, the prospect of continued funding cuts within the University looms large. It is likely that McGill will be tempted in the coming years to look to corporations to take over the role of supporting our universities.

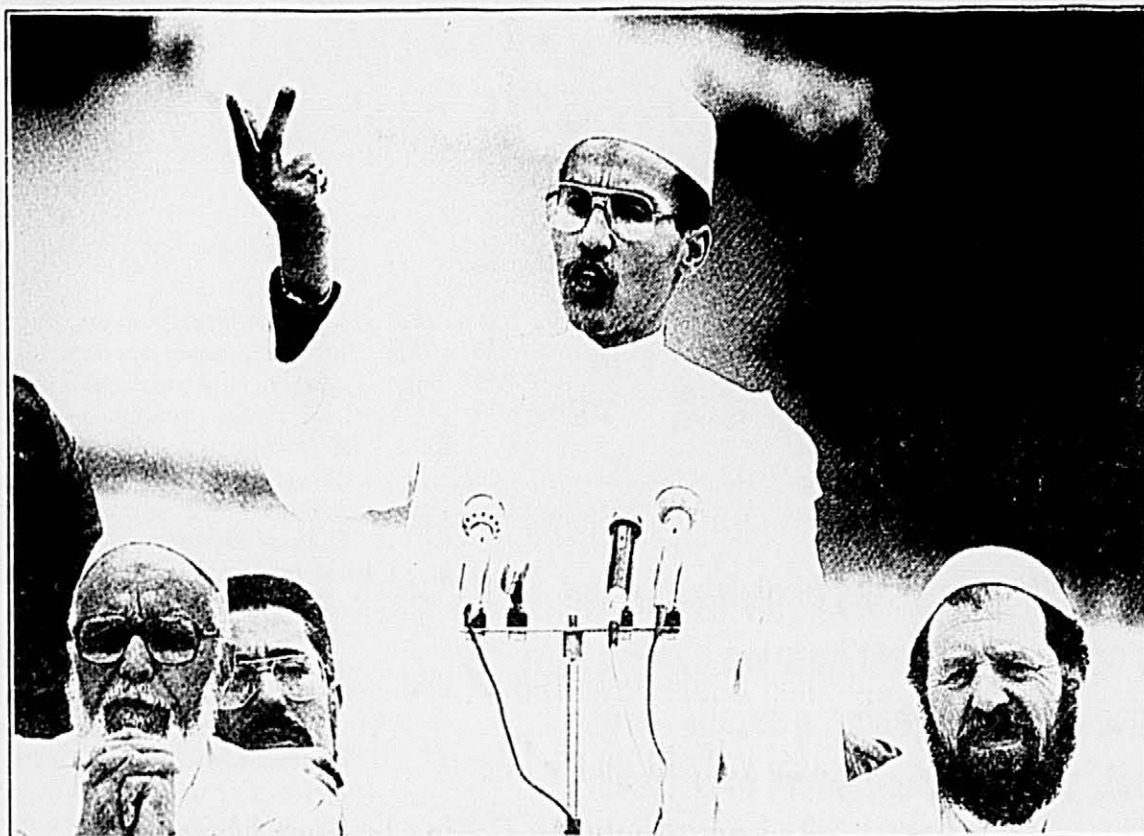
Critics of this concept have long argued that corporate funding could jeopardise the freedom of schools, or, at least, give business more of a say as to what is taught in Canadian universities.

"[McGill Principal Bernard] Shapiro at the beginning of the year was making many comments about how we cannot be a wall-to-wall carpet. Now, instead of being a smaller high-quality, thick shag carpet, we're cutting down to astroturf."
— Students' Society VP University Affairs Jennifer Small



PRINCIPAL BERNARD SHAPIRO IS CHANGING THE MCGILL CARPET TO ASTROTURF

"Corrupt governments" and "sacred wars"



ALI BELHADJ (STANDING) AND ABBASSI MADANI (RIGHT) OF THE ISLAMIC SALVATION FRONT (FIS)

Algerian struggle continues

BY ANIS ANANI

Less than a week ago, more than 150 Algerians were killed in Algiers. After attempting to escape from a prison where political prisoners are interned. Two weeks prior, more than forty civilians were killed in a bomb explosion. These acts form part of the daily terror with which the Algerians live.

Since the cancelled elections of 1991, the Islamic Salvation Front (FIS) and the army have been engaged in a civil war in which more than a thousand people are killed every week.

The FIS won at both the local and legislative levels in the first free elections in the 33 years since independence. The military disagreed with the results and intervened by cancelling the elections and forming a higher state committee. In response, the FIS announced a sacred war against what it called a "corrupt government", mobilizing commando forces that assassinated many journalists and intellectuals.

Some Algerians said that the military intervention was justifiable because it prevented the formation of a fundamentalist regime similar to the one in Iran. But does that justify the cancellation of the elections?

The widespread support for the FIS is seen by some observers as a reaction to the increased influence of Western values on Algerian culture and society.

The results were also a reaction of a frustrated population fed up with unfulfilled promises, and corrupt government officials stocking their bank accounts in Switzerland. The majority of Algerians rejected the country's economic elite, and demanded more equitable government policies. The Algerians wanted a more authentic government that listens to their needs and directly communicates with them.

The roots of the struggle

A brief look at the short history of independence illuminates Algerian exploitation and government ig-

norance. There were no free elections until 1990. The Algerian people trusted a government which in some ways turned out to be even more oppressive than the French imperialists. As such, an overview of the events since independence will be helpful in understanding the present Algerian trauma.

After 132 years of colonization, and a seven year war with more than a million killed, the Algerian people obtained their independence from French colonialists on the third of July 1962.

As a newly independent country, the political forces in Algeria were not well structured. At first, a provisional government was formed but it failed after it was opposed by Ben Bellah and Houari Boumediene, two prominent leaders in the war of independence. An assembly then declared the Democratic Republic of Algeria with one party — the National Liberation Front (FLN).

Ben Bellah officially became the president of the Republic, and Boumediene, the Minister of Defense. During the period 1963-65 Bellah nationalized the colonial goods, and changed the French currency. The Front of Socialist Forces (FFS), a growing political force seeking representation in the Bellah government, represented the native Berber population.

Instead of trying to absorb political parties, Bellah chose to form a strictly military government. Ait Ahmad — the founder of FFS — refused this arrangement and mobilized the Berber against what he called "a fascist dictatorship," but his Berber revolution was not to last as he was arrested.

On June 19 1965 Boumediene overthrew Bellah after a military coup and became president of the Republic from 1965 to 1978. He embarked on a socialist policy under which the working force was shifted from agriculture to heavy industries.

Boumediene believed that industrialization and education were the basis of a modern state. His government nationalized most of the oil

corporations; however, management of the oil and gas resources remained inefficient. In addition, the agricultural sector suffered heavy damage due to the shift to industrialisation.

Boumediene died in 1979 and was replaced by colonel Chadli ben Jedid. Selected on the basis of his experience in the army, Chadli was confronted with severe economic problems, and the growth of Islam as a political power.

Despite Chadli's major economic reforms and encouragement of Islamic establishments, the situation remained largely the same. This time the signs of corruption were clear — there was an increase in upper middle class wealth accompanied by the impoverishment of the general population and a rise in unemployment.

The situation led to political unrest, especially among the youth who constituted more than 50 per cent of the population. On November 6 1988 thousands of protesters marched spontaneously in the streets of Algiers.

The protest denounced the corruption of the government through slogans like "Chadli the assassin" and "youth stand up for your rights." The manifestation turned into riots and the army moved in to crush the uprising. During the confrontation 500 were killed and thousands injured.

This pressure forced Chadli to promise political reforms. Two months later a new constitution allowing for a multi-party system was issued. At this time, the FIS was still in its early phase of formation. It was not until 1989 that it was recognized as a party and legalized.

The first regional elections took place on June 12, 1990. Although the result was unprecedented, it was not surprising. The Algerian people rejected the FLN for the first time with more than 54 per cent of the votes being won by the FIS. In the aftermath of this result, Chadli announced the anticipated national elections for 1991.

Meanwhile, the FIS organized a series of demonstrations. As a result, two leaders of the FIS (Abbassi Madani and Ali Belhadj) were arrested.

In 1991 the FIS won the first national elections with more than 47.5 per cent of the votes. The military intervened directly by removing Chadli from power and forming a State Committee led by prominent FLN member Mohamed Boudiaf, who had been in exile since the 1960s. Boudiaf was assassinated only six months after assuming power and was replaced by Colonel Ali Kafi.

Although the State Committee is still in power, Ali Kafi has been re-

placed by the more moderate Amin Zeroual. Little else has changed: the FIS is still assassinating intellectuals, and the army is executing FIS supporters by the hundreds.

Regardless of what the FIS represents, it remains the most influential instrument for the expression of popular feeling. The extreme social conditions of the average Algerian provided the ground for the rise of the FIS. Although Algerians may not have realised the implications of supporting the FIS, for many, life could not possibly deteriorate further.

"Mohamed", an Algerian immigrant living in Montréal, witnessed the independence period and the revival of Islam. "Although the FIS has no concrete political or economic plan, it could prove to the population that they have the potential for change. Through small plans of social reform like providing the poor with food and clothes, it gained the confidence of the ordinary citizen," he commented.

Although the FIS is perceived as a threat to democracy, the actual existence of any democracy should also be questioned.

The end of the struggle may be far off, but as long as people are fighting for their freedom, there is hope for a better future for future generations of Algerians.

Positions for next year's Daily Editorial Board are currently open. To be eligible as a candidate, you must be a staff member of the Daily with one night's production experience. The open positions are:

co-ordinating editor
co-ordinating news editor
news editors (3)
culture editors (2)
features editor
science editor
layout & design co-ordinators (2)
daily français
photo editor (one position which may be shared)
national affairs editor
office manager

If you are interested, come down to Shatner B-03 and speak to Mel, Aubrey or Derek.

Pop

Quiz



1. Delrina WinComm PRO 1.1 is a:

- A. Hot new taco dip
- B. Hot new band
- C. Hot new communications software that makes going on-line easier than ever

2. With WinComm PRO you'll be able to:

- A. Quickly access on-line service using predefined scripts for CompuServe, MCI Mail, GEnie and others
- B. Send and receive Internet e-mail using Delrina Internet Messenger™
- C. All of the above

3. When the prof gives you an assignment you:

- A. Panic
- B. Think to yourself 'It'll be easier the second time around.'
- C. Smile smugly because you have WinComm PRO 1.1, the perfect research tool that lets you access on-line information with the click of a button

4. Dylan is currently dating:

- A. Kelly
- B. Valerie
- C. Who cares, tell me more about WinComm PRO.

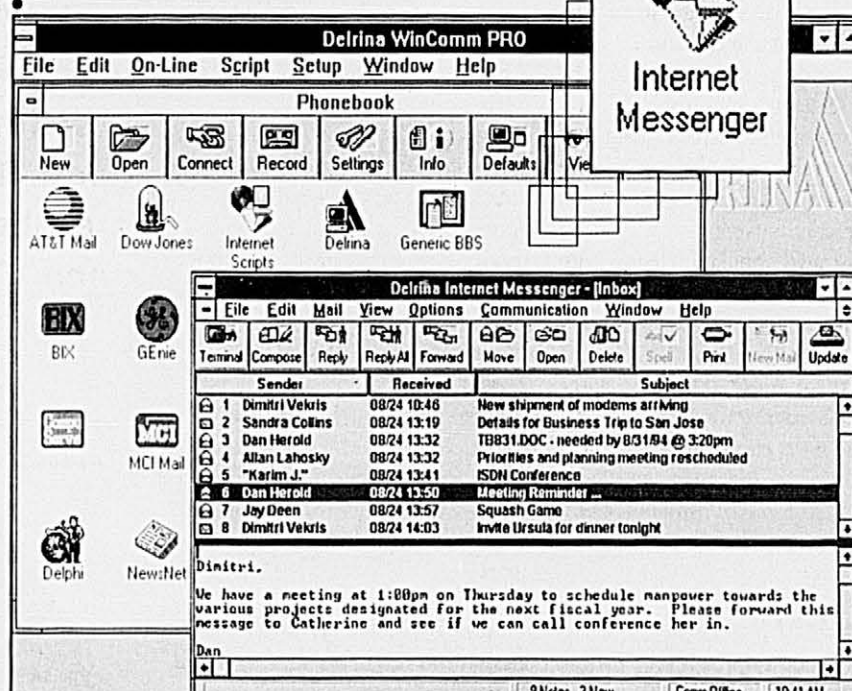
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Auntie Rose's Arrival

by CLARE WHITTINGHAM

Beauty turns beast
Her calm brow
knotting
Smooth abdomen
bloating
Smiling features
snarling
Blood frothing
waiting
for his return.

Merrily he enters
detecting her chemical chaos
lurking
bloody battle's stench
lingering
Auntie Rose has arrived.

He's stricken with fear
Her red rimmed eyes
watching
him wreathing in terror
swinging
his scarlet cape before her she's
Charging
mercilessly her horns
tearing
his flesh seeping, mind
seeking
to understand her
reasoning
for unprovoked attack.

She's abandoning him
wounding
him further, confusion
overwhelming
She's consumed by
craving
cupboard doors
flying
seeking sweetness
swallowing
sugary, sticky
satisfaction.

Calming she hears him
whimpering
her rationale slowly
returning
Drawing him to her breast
heaving
Her soothing, whispers
reassuring
Craddled in her, he's
forgetting
Auntie Rose will return.

Yes I am a Feminist.

Yes, I am a feminist,
and I'm proud of it.

Men have called me everything,
from aggressive,
to unapproachable,
to bitch,
to fucking bitch,
to ball breaker.
Once men exhaust their list of vocabulary,
men resort to the ultimate insult they have been taught:
Feminist.

Women don't call me.
Women prefer not to call me.
Women fear to call me.
Women are conditioned to fear.

by ZEINA AWAD

A retreat to 'safe' spaces

"Because I say I am a feminist, feminism is whatever I believe it is. It is therefore the place of the women's movement to be a space where all women can feel that they and their concept of feminism are accepted, where they are safe."

Many of the people who call themselves "feminist" these days have constructed ideologies for themselves which are completely divorced from the history of modern feminism.

They do not know that its revival was rooted in the civil rights movement and anti-war protests in the late 60s. They are unaware of the bitter and decisive political battles that led many 70s feminists to produce feminist theory which disassociated feminism from other social movements of the day.

In the eyes of many Western feminists, being feminist means reclaiming womanhood and creating a women's space where all women can feel safe and accepted and equal.

But what happens to a social movement when *being* a part of that movement becomes an end in itself? This concept of a safe space has had the effect of ignoring differences between women and of trivializing the political and social issues which affect all women.

It has all but removed the original impetus behind the movement — the desire to attack and change social inequality. Many feminists have lost the important knowledge of how to do anything except create "women's spaces."

As a result the feminist "movement" has ceased to be a movement, and become a collection of small grassroots organisations and out-of-touch think tanks, isolated both from other movements and from branches of itself.

This isolation has been debilitating, and has created a situation where those with the easiest access to the media — upper middle class women, academics, feminist journalists etc. — have been allowed to define feminism to the world, while the majority of women in the movement have been isolated in small organisations with mandates to provide services to women, or in community discussion groups.

Feminism in the 1990s has chosen to make itself stronger by becoming more globally inclusive, by gathering more people under its banner. But feminists have yet to get away from the idea that the movement acts as a safe place in which injustices have been reconciled. Feminism is not a self-contained vantage point from which to fight society; rather, the women's movement is part of a deep society-based struggle.

With no sense of how to work together across differences, the dominant concept of feminism which has taken over the movement is one where activism equals creating safe spaces. We have not overcome our society's inability to deal with diversity; we have simply ignored it.

And in their attempts to challenge a feminism which was predominantly white and upper class, many feminists of colour have created the same trap for themselves, and failed to see the crucial link between theorising about identity, and building coalitions to eradicate discrimination.

This stasis cannot continue. The economic policies that are coming to dominate this world will no longer allow it. With the cuts announced under the new federal budget, many women's groups will find themselves without government funding. Feminist organisations cannot be progressive unless they oppose the direct attacks which government policy has made on poor and immigrant women. We fear that taking stands may divide us, but trying to represent everybody and offend no one has made us almost invisible.

We can't simply leave our social baggage on feminism's doorstep and all become equal. Sometimes the differences which divide us as human beings are greater than those which unite us as women.

Rather than trying to overcome those differences we need to accept them, stop pretending that we can make it all better by recognising our sisterhood, stop using feminism as an escape from the problems that make it necessary and start *working* together against the structures that oppress women.

We can never remove ourselves from society, however tightly we shut our eyes. Women's space cannot be the goal of the feminist movement if the movement will truly change women's lives.

Women's Week, and writing and reporting on women, should encourage a recognition among feminists that it is not being the same that unites us. Rather it is the struggle for equity, and working through our differences until we can come to an acceptable understanding of what exactly justice means.

Melanie Newton, Anup Grewal and Laila Malik

WOMEN'S WEEK SPECIAL ISSUE: PART 1

Women's week coverage coordinators:

Melanie Newton and Laila Malik

Contributors:

Anup Grewal, Jacqueline Reis, Jessica Lowe, Klara Banaszak, Derek Fung, Idella Sturino and Andrea Cooke, Zeina Awad, Clare Whittingham.

Whoever you are they probably hate you

women's week

MARCH 6, 1993

Radical anti-choice group brings the crusade to Montréal

by Jacqueline Reïs

Human Life International, a radical anti-choice group, will hold its annual meeting in Montréal on April 19-23. In addition to its anti-abortion agenda, the organization is also anti-Semitic, anti-homosexual, anti-secular, and generally anti-Liberal, and claims to have chapters in over 50 countries. This year it hopes to increase its Canadian membership.

Some Montréalers plan to make sure Human Life International does not get a warm welcome in this city. A coalition of approximately 20 organisations is taking shape to prevent HLI from taking root here.

Coalition members say the threat to Montréal is a very real one.

"People are very poor and that's the best time for the extreme right. They give a sense of identity. HLI is coming to town to form a new branch," warned Nadine Allard, a member of Université du Québec à Montréal's Centre des Femmes.

"One of the key things they [HLI members] like to do is organise local people and they [HLI] do have a lot of money. Locally, the Nazi-skinheads and far right isn't very organised, but they could get organised," worried a coalition-member who asked not to be identified.

"I'm sure they see us as the Sodom and Gomorrah of the North," said another coalition member.

"HLI is a group that propagates hate. They are anti-Moslem and obviously anti-women and abortion is a key component to that. It's the way a lot of right-wing groups have been able to push their agenda because they're anti-abortion." She cited the Ku Klux Klan and neo-Nazis as other examples.

The coalition's first action will be a picket line outside Notre-Dame Basilica on March 8, International Women's Day to protest HLI's use of the basilica for its opening mass.

Earlier HLI conferences in Canada in 1986 and 1992 drew hundreds of people. This time the group expects 1 500 participants, said Theresa Bell, executive director of HLI Canada.

Among those expected are Paul Marx, founder of HLI and target of charges of anti-Semitism, and Randall Terry, founder of Operation Rescue.

"We like Randall Terry. We know he's a non-violent person. Some of his techniques may be different, but we know he's not violent," said Bell.

According to Stephen Scheinberg, national vice-president of B'nai Brith and professor of history at Concordia University, Terry is due to arrive in Canada one day after being released from house arrest in the United States.

"Wherever he goes, there seems to be

clinic attack, and he does have right-wing connections," said a member of the coalition against HLI's meeting.

Far out far right

Scheinberg first came across HLI while researching far-right groups for B'nai Brith.

"At first I thought this was a little off-beat. Then I noticed a strong sense of anti-Semitism linked to anti-Masonry. Who today would think of attacking a Masonic order? But they do," said Scheinberg.

Anti-Semitic statements run rampant throughout HLI literature. Members of the Montréal coalition distributed one leaflet with quotes from "Confessions of a Pro-Life Missionary," the autobiography of Paul Marx, founder of HLI.

According to the leaflet, Marx states: "Note the large number of abortionists (consult the Yellow Pages) and pro-abortion medical professors who are Jewish."

"The point about [HLI] is that they continually identify Jews," said Scheinberg. "When we met with [HLI President] Father Habiger, he said 'we're only pointing out the greatest commonality,'" said Scheinberg.

Bell called a press conference last week to address charges of anti-Semitism levelled against HLI. She didn't get very far. In an interview after the press conference, Bell herself stated "Look at the Jews themselves — they're going to abort themselves out of existence."

Bell found herself at a loss for control during the conference. Opinions on both sides were so heated that Bell could not restrain her own panelists from shouting back to vocal members of the audience.

The conference included Jewish members of HLI such as Rabbi Yehuda Levin of New York, who signed a Judeo-Christian pro-life declaration with Habiger.

Levin said B'nai Brith's accusations introduced "a new level of chutzpa" and said "It's time for B'nai Brith to reassess."

Judith Reisman, another panelist at the conference, took the opportunity to speculate that B'nai Brith's anti-Semitic charges are a "smokescreen" to hide links between the Jewish organisation and the pornography industry.

"B'nai Brith leaders are inevitably linked to pornographers," said Reisman, citing the

Anti-Defamation League's presentation of a first-amendment award to Playboy's Hugh Hefner.

According to an article in last week's *Gazette*, the Anti-Defamation League split from B'nai Brith in the United States 20 years ago.

Dr. Bernard Nathanson, a former McGill student and current pro-life propaganda machine, phoned in to the conference to defend Paul Marx, founder of HLI and author of the preceding quote.

"There is not one single anti-Semitic or anti-ethnic bone in his body. I would classify him among the saintly people I have known, and I have met Mother Theresa and Ronald Reagan," said Nathanson.

Tuesday's press conference came on the same day that HLI ran a half-page advertisement in the *Gazette* denying B'nai Brith's

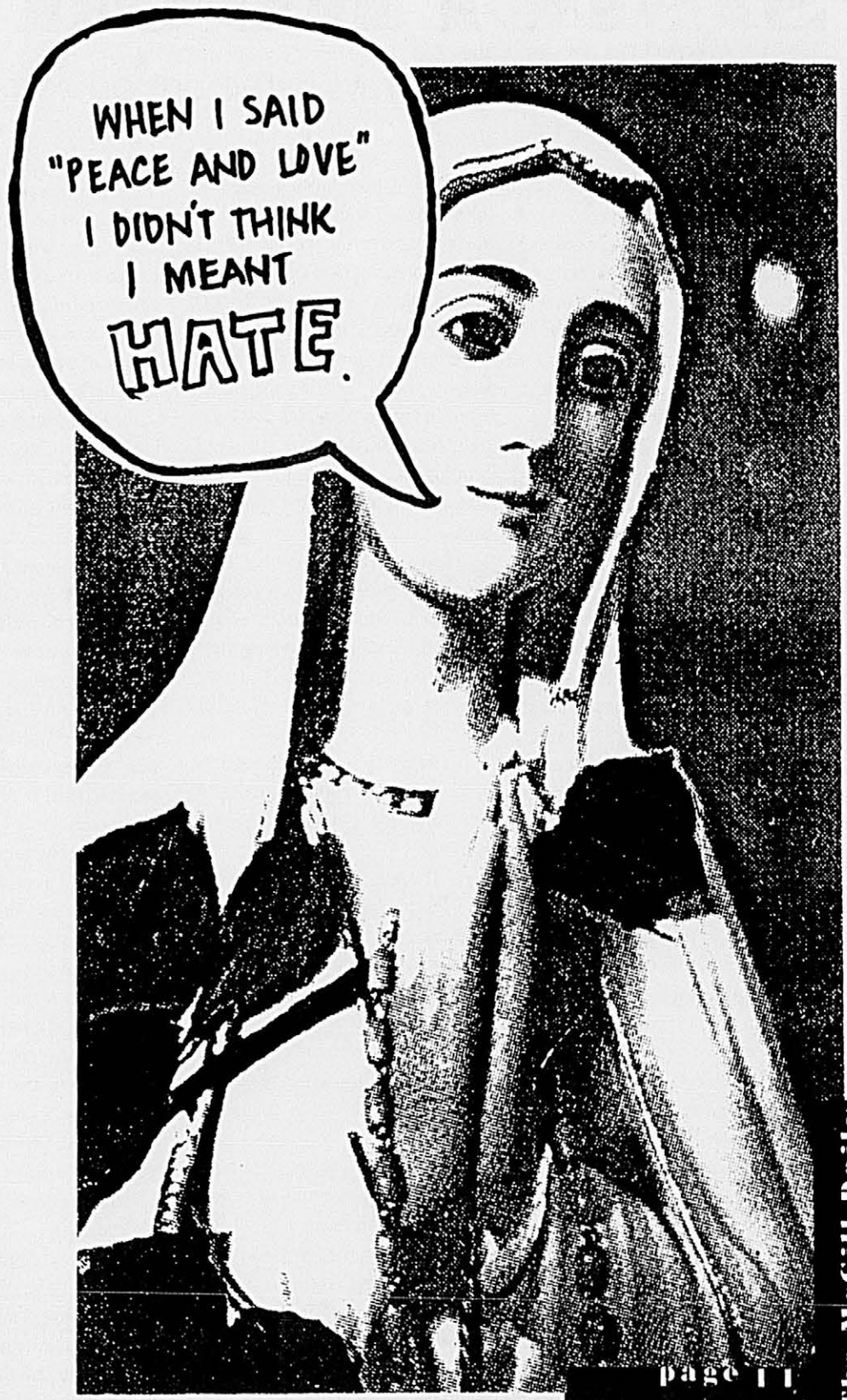
charges of anti-Semitism and signed by 44 people.

Scheinberg said that the names were "obviously all Jews." Bell claimed the list included a number of Canadians but Scheinberg didn't recognise any of them.

Scheinberg said B'nai Brith contacted Montréal Cardinal Jean-Claude Turcotte and other members of the Montréal clergy with regards to the basilica.

"We would have liked a stronger condemnation of some of the [statements]," said Scheinberg, who added that he was "reasonably satisfied" to learn that the diocese had denied HLI's request to distribute letters to all Montréal parishioners.

**Continued on
page 13**



The McGill Daily

page 11



Members of the Montréal Women's Tefilah Group

DAILY PHOTO BY JULIE CRYSLER

Spirituality sisterhood

Jewish women's group prays in the orthodox tradition

by Julie Cryslar

In a small chapel in an unassuming Outrement community centre, a group of Jewish women lead prayers, sing out loud, and read from the Torah. They have traditionally been excluded from doing all of these things in Orthodox worship.

The Montréal Women's Tefilah Group was formed in 1982 in response to the needs of some women in the Montréal Jewish community. Though the group is 13 years old, it still raises eyebrows and resistance in the more orthodox streams of the Jewish community.

"Just by participating, you are political activists," says Nathalie Polzer, a professor of Religious Studies at McGill and a member of the group. "Montréal has so little for Jewish women. It's so important to support them. I go to the prayer group more out of a commitment to women and women's issues."

Norma Baumel Joseph, the group's founder, says the group is important because it gives women the opportunity to participate in an active way without violating Jewish law.

"Since the Torah is the sign of the covenant having intimate contact with it concretizes our participation in the covenant," says Joseph.

The experience of intimate contact with the Torah is often highly emotional for the women. In her introduction to the group's prayer book, Barbara Nirenberg writes:

"It took me months to accept an *aliyah* to the Torah [a blessing recognizing that everything in the Torah is true, recognizing God's omnipotence and thanking God for the Torah]. With great trepidation and awe I held the fringes of Norma's *tallit* [prayer shawl], placed the fringes upon the word in the Torah which was being pointed at with a delicate, silver yad, brought the fringes to my lips and kissed them and recited the blessings.

"As I write these words I feel tears welling up in my eyes as they did when I stood in front of and beside the Torah on that morning. I was thirty-eight years old! I had never seen the inside of a Torah scroll, this close!"

The group is not intended to be a substitute for regular worship in the synagogue, but rather as a supplement.

"There's something special," says Joseph "about women getting together and expressing their relationship to God and to sisterhood."

The Montréal Women's Tefilah Group conforms to Orthodox Jewish law. Orthodox women may read from the Torah when only women are present and not be in violation of the law.

The group does not go so far as to say prayers which require a *minyan* (10 adult Jewish men).

"Some feminists would say that Norma Joseph isn't going far enough, that we should consider ourselves a *minyan*," says Polzer, adding "but within the Jewish community the group is very exceptional."

The prayer group does not have the same status as reading the Torah in synagogue. Rather, it fits into the category of Torah study, which is commanded of women. Similarly, the group does not provide the same degree of public honour as reading the Torah in synagogue.

Many Jewish women are fighting for equality with men in this area. While acknowledging that this sort of public honour is important, Polzer continues to be involved with more Orthodox branches of Judaism which deny this to women.

Polzer explains that, for her, public honour and spiritual fulfillment are not the same thing.

"I pray better at the Orthodox synagogue than I could anywhere else," she says, adding, "The experience of ritual is different from the cultural values it imparts ...something happens to you in ritual that has nothing to do with values."

Polzer says that what is needed to affect change is a community of Jewish women committed to learning and prayer. When the group began, many of its members did not know how to pray, or how to conduct many of the rituals. At the most recent meeting, one of the women carried the Ark which contains the Torah scrolls for the first time.

Learning has given these women a sense of empowerment. This active experience of worship has helped to enrich their experience of prayer in synagogue and their sense of spirituality in their everyday lives.

Sex workers demand their legal rights

by Jessica Lowe

The corner of St. Catherine and St. Laurent has long been a centre for prostitutes who brave the elements, the cops and jeering onlookers every night to make a living. But prostitution is not the only means of survival in the sex industry, and proof of this is the flashing neon that lights St. Catherine's sidewalks. "Danseuses Nues", Peep Show and Video XXX" are the signs of many trades.

Sex is big business in Montréal, and as a result of legislation that keeps the industry outside of legitimate commercial and labour regulations channels, workers of all backgrounds are suffering.

It is this realization that prompted Université du Québec à Montréal sexology student Claire Thiboutot and six other sex workers to found the AQTS (Association Québécoise des Travailleuses (eurs) du sexe.) Since its establishment in April 1992, the organisation has been pushing for the decriminalization and deregulation of prostitution in Montréal.

"If we could work within an infrastructure that catered to our needs, instead of those of biased and prejudicial institutions, then we would all be better off," said Thiboutot.

Thiboutot says that sex trade workers would be more able to exercise their legal rights if they had some measure of control over them. She adds that strengthening alliances between sex workers and encouraging them to see themselves as apt and empowered businesswomen are ways in which these ends can be met.

Ideally, prostitutes would not only run their own affairs independent of hostile police and domineering pimps, but would have a tightly knit support network extending beyond the confines of the sex worker community.

"Most important, if sex work-

ers were in control then we would be looking out for our needs, naturally. There's no question that we would see a decrease in the number of violent crimes committed against us," says Thiboutot.

In the meantime, the AQTS has been concerned chiefly with educating sex workers, their clients, and the general population about the realities of their situation.

Today, if a prostitute seeks help from the police because she has been abused or raped, she is usually arrested, ostensibly because she has unpaid loitering tickets. Lucie, a twenty year old prostitute, agonized over whether or not she should go to the police when she was abused by a client.

This was not the first time she had been verbally or physically abused by a client or so-called "john", but it was the first time that she had been raped. Nonetheless, she eventually decided not to report the incident to save herself the additional complications of possible police harassment.

"In their eyes," she said, "the fewer [sex workers] the better, and if the law doesn't stop us then maybe pimp or john abuse will."

Another worker added, "It seems like everyone just turns a blind eye when something happens to one of us. So okay I'm a prostitute, but I'm also a woman, a human being and you have to remember that always."

These are the kinds of situations that Thiboutot hopes will be averted through the AQTS. Educating sex workers about their rights as sex workers is a priority, but equally important is reinforcing the fact that they are human beings with rights like every citizen.

Hopefully organizations like the AQTS and CORP (Canadian Organization for the Rights of Prostitutes) will help sex workers to redeem themselves in society's eyes and allow them to progress as women in general have done over the past century.



DAILY PHOTO BY TONY REVOY

To get in touch with the AQTS call 527-5320.

Emily has two mothers

women's week

MARCH 6, 1995



DAILY PHOTO AND COLLAGE BY JAMES MEJIA AND KRISTIN ANDREWS

TORONTO (CUP) — Emily's face lights up, her blonde head nods with excitement as Kim, her mother, offers her a box of books.

Delighted, she climbs from the lap of Sharon, also her mother, and waddles over. Sharon and Kim, who have been together for 12 years, smile proudly at their 20-month old daughter, before turning back to chat about their experiences as lesbian parents.

The decision to have a child was neither a fast nor an easy one for the two women. With it came not only concern about the child's safety, but also about the impregnation process and finding a healthy donor.

Supported by a group that helps gay couples who are considering having children, Sharon and Kim settled on choosing a known donor and employing artificial insemination without the help of costly doctors or clinics.

Both felt that if Emily should choose to know about her biological roots, that information should then be made available to her.

In Emily's eyes, she has two mothers, calls them both "mommy", and loves both equally. Unfortunately, with the defeat of Ontario's bill 167 in 1994, Kim, as the non-biological mother, continues to have no legal rights as Emily's parent.

"It pissed us off royally," said Sharon about the bill's defeat. She described a potential situation where, if anything happened to her, Emily would be left helpless.

For Sharon and Kim, the main facet of the bill was the recognition of their family as a family, and the protection of the legal rights of both mothers as parents.

On a daily level however, both women have found acceptance and support in their families and community.

"My mother considers Emily her first

grandchild," said Kim, smiling proudly.

"When we were thinking of having a child, my mom was scared of the world, not about us being bad mothers," Sharon added.

Twice a week, Emily and Kim attend a play school group. After finding out that Kim is a lesbian, some mothers began to avoid her. But Kim attributes this to their own embarrassment and discomfort, and noted that Emily is treated no differently by these mothers or by their children.

Since school is becoming one of their chief concerns with regard to Emily's future, both have decided they will be 'out' to her teachers from the beginning. They say they hope this will help create a school environment that will be safe and comfortable for their daughter.

It was their own needs and the needs of other lesbian parents that prompted these two women to start the Lesbian Parenting Group last May.

"We wanted Emily to see other children with lesbian parents," said Sharon. Kim noted, "others couldn't understand why they hadn't created such a group before."

Sharon and Kim consider themselves the co-ordinators of this organization, saying that all the women share the planning and work.

From a picnic in their backyard with 40 women and children, they have expanded to 150 people. The group organizes picnics and parties.

Remembering back to when they first met, Sharon explains how the idea of having children was then perceived as surrendering to a male-dominant society.

"Now, however, I think that this has to be the farthest thing from patriarchy," she observed, laughing and hugging her daughter.

Human Life International Coming to Montreal continued from page 11

HLI: a friend to no one

The Masons are not the only group to fall afoul of HLI. According to Bell, HLI views homosexual acts as "an aberration" and had the following to say about immigration:

"We have to allow immigration...not that this is a problem, [but] it depends what kind of religious trends they're bringing as well."

Maneesha Deckha of Shakti, McGill's women of colour collective, feels that the pro-life movement is concerned solely with the white upper class.

"I also have a problem with the way this whole reproductive discourse pans out in North America. They want to stop abortion in rich white circles, but when it comes to poor circles they would not be so keen on stopping abortion in these communities. There's a different kind of sub-text going on

underneath," said Deckha.

"They are going to be destroying what is diverse. As Québeckers we have to fight that," said Roger LeClerc, president of the Gay and Lesbian Community Centre.

"As a gay I'm more afraid. For me it is a question of life and death. The words these people use are the same the murderers use," added LeClerc.

The HLI conference program advertised talks such as "The Feminist Agenda" and "War on the Supernatural." Bell said that a lecture by German Winfrid Pietrik titled "The Moslem Threat to the World" will be retitled, Paul Cameron will speak on "Homophobia: Is it for Real?" and John Harvey will give a talk called "Homosexuality: the Courage to Change."

Scheinberg stated that he once asked Bell if Jews and Moslems are welcome in Canada. He paraphrased her response: "As

long as they recognise that this is a Christian nation."

Of the five Montréal abortion clinics contacted with regard to this article, three would not comment on how they had been affected by the anti-choice movement, one had not been affected at all, and one reported four to five peaceful protestors outside the clinic every Thursday.

"We're pretty much sure there will be a life chain," said Allard, referring to Operation Rescue's tactic of encircling a clinic with a chain of people to prevent anyone from entering. Allard's group plans to participate in the coalition.

A member of the coalition against HLI's meeting summed up the controversy surrounding HLI neatly.

"It's kind of like we're stuck in the Crusades again, and that's not a good time to be stuck in," she said.

The March 8 action will take place at 5 pm, Wednesday, March 8 outside Notre Dame Basilica at Place-d'Armes métro station. Anyone interested in going is invited to show up at the basilica or call the Concordia Women's Centre at 848-7431 for more information. If you wish to go to the demonstration with the Daily you are asked to come to the office at 4:15pm on Wednesday.

Veda Hille plays the

Alley

by Lalla Mallik

Vancouver singer/song-writer/pianist Veda Hille will perform tonight at the Alley.

Hille has achieved exceptional success as a female artist in a male-dominated music industry. At the age of 26 she has already completed two albums, both independently released on her own Ball of Flames label. In addition, she is managed by Spirit of the West's Janet Forsythe, and is supported by Canada Council tours.

Hille hails from a lower income neighbourhood in East Vancouver which her music often recollects.

"It's definitely a rougher neighbourhood..." she said in an interview with the Toronto Star, "... But I live there by choice, because I also find a stronger community there..."

Out of Hille's life and experiences in this community emerged her first two albums, *Songs About People and Buildings* and *Path of a Body*. The songs on these albums touch

on such issues as gender, sexuality, and relationships through reflections on her thoughts and personal experiences.

But Hille manages to leave room for her own privacy.

"It's interesting," she said, "There's been a lot of guessing games on the part of the media as to my sexual orientation, which I prefer not to be clear about."

"It's funny, because the lesbian community is really a great supporter, and they always insist that I'm gay. And straight people... well, it's up to people what they think and it's up to me what I do."

Veda Hille plays tonight at the Alley, 3480 McTavish. Admission is \$7 at the door.



Federal government launches prison inquiry after graphic video

The federal government launched an inquiry Tuesday into a graphic video showing female prisoners being forcibly stripped naked and shackled by an all-male riot squad.

"My own flesh and blood raped me but this is worse," said one female prisoner as she was ordered to strip and kneel by a group of heavily clad men in riot gear.

"Take your own clothes off or we'll cut them off," male emergency response members told two inmates at Canada's notorious Prison for Women in Kingston, Ontario.

One woman was forced to the floor while a female prison official sliced off her leggings and underpants with a knife. Two male members of the Emergency Response Team (ERT) ripped off her T-shirt and bra.

"A correctional investigator's report... questions the deployment of an all-male ERT in a women's prison and indeed, whether it was necessary to deploy the ERT in this particular incident," Canada's Solicitor General Herb Gray said in announcing the independent investigation.

The video shows two women requesting gowns but being forced to remain naked until chains were padlocked around their waists, wrists and ankles. They were then marched to the shower while the contents of their cells were removed.

The incident, which occurred on April 26 last year, followed four days of intermittent violence in the segregation unit of the Prison for Women, Canada's only female

federal penitentiary. It holds women sentenced to terms of more than two years and one day.

Correctional Service Canada, a government agency, said the inmates had been setting fires, using metal brackets from their beds as weapons and throwing urine and feces at guards.

The women on the video were co-operating with the ERT members and many were already undressed as the team — dressed in bullet-proof vests, helmets and carrying batons and shields—entered their cells.

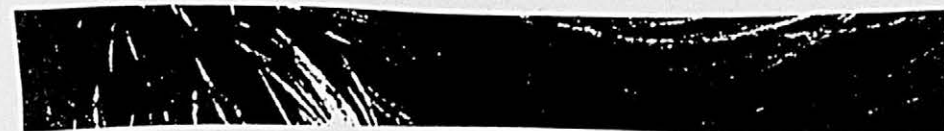
Correctional Service spokesman John Vandoremalen said the response was appropriate given the events of the prior few days, adding that the ERT was trying to intimidate the prisoners.

"I know it looks excessive but the emergency response team uses intimidating psychological tactics. They are very deliberate, very calculating," he told Reuters.

"Part of the reason for that is to use the least amount of force possible... The amount of force used in this instance was the least amount of force necessary to put an end to this situation."

Gray also questioned the treatment of the prisoners, saying "the extended segregation and treatment of the inmates may have been punitive."

Sources: Sarah Davison, Reuters and New York Transfer News Collective



Human Rights Watch calls for end to rapes of detained women

In an open letter sent on March 4, to Peruvian President Alberto Fujimori, the human rights organisations Women's Rights Project and the Americas Division of Human Rights Watch denounce the continued use of rape by Peru's security forces against women held in detention and call on President Fujimori to investigate, try, and punish soldiers and police accused of rape.

Human Rights Watch cites six recent cases of women who were raped and subjected to other forms of torture in detention by Peru's security forces. Fujimori's government has failed to investigate and prosecute these human rights violations.

Human Rights Watch documented the widespread use of rape by security forces in a 1993 report, *Untold Terror: Violence*

against Women in Peru's Armed Conflict. After the publication of that report, President Fujimori publicly conceded Peru's failure to investigate and punish rape committed by soldiers and police. He vowed to "drastically punish" soldiers and police who commit rape.

Nevertheless, almost three years later, rape continues to be common. We are not aware of any serious investigations into charges of rape, or prosecution of policemen or soldiers who have committed these crimes. This lack of accountability is responsible for that fact that rape continues unchecked.

Sources: New York News Transfer and Human Rights Watch



Losing their mother tongue

Kurdish female prisoners in Turkey who are caught speaking Kurdish instead of Turkish will have their privileges suspended. This includes loss of time in exercise yards, loss of the opportunity to pray and the withholding of food for up to a week, says a communique issued on March 1 by the Turkish government.

The communique sights attempts at jail breaks made under guards noses as the prisoners spoke to each other in Kurdish. It is

already illegal to speak Kurdish in Turkey. However, in addition to a civil fine imposed for speaking Kurdish the prisoners will receive additional punishment.

The move comes after a recent attempted escape by women at a detention centre near Batman, Turkey. The centre was established to hold female Kurdish prisoners of war.

Sources: The Kurdish Women's Alliance and New York Transfer News Collective

Taking care of ourselves

women's week

MARCH 6, 1995

Lani Ka'ahumanu and the Safer Sex Slut project promote safer sex for women

by **Derek Fung**

Women's health has been trivialized and only explored insofar as it relates to men. Women as a whole have been and still are considered a throw away population by the Center for Disease Control (CDC) in Atlanta, Georgia.

Statistically, women are the fastest growing group of AIDS cases. The 14,081 new reported cases of women with AIDS this year, represent 24 per cent of all cases ever reported. Women now represent 18 per cent of all AIDS cases in the U.S. This is increasing by 17 per cent a year and shows no signs of slowing down. Most of this is due to a lack of information and a lack of concern.

Nowhere is this more evident than in how the CDC has dealt, or failed to deal with queer women and AIDS. The CDC defines a lesbian as any woman who hasn't had sex with a man since 1977. They declared that lesbians were not a risk group and then they didn't bother to collect statistics on woman to woman transmission to substantiate this claim.

Since the US government was not doing anything, the American Foundation for AIDS Research (AmFAR) created the first grant to study woman to woman transmission. This grant was given to the Lyon-Martin Women's Health Center in San Francisco. They hired Lani Ka'ahumanu who created and coordinated the first outreach program for women, by women.

PSSST, Women Dedicated to Demolishing Denial was born. PSSST, or Peer Safer Sex Slut Team, was to draw more attention to this issue and also because the information needed to get out.

"We gave information out and so many women were hungry for information be-

cause there is way little [out there]," said Ka'ahumanu.

The Safer Sex Sluts performed audience and venue appropriate demonstrations to inform women about safer sex and conducted one on one interviews with queer women.

Safer sexy demonstrations

For a year, Lani and a team of twelve other queer, sex positive women went into bars, safer sex clubs, dorms, street fairs, and anywhere else they could to educate women about HIV/AIDS and safer sex.

"We would put a skit on, it was totally Vaudeville", said Lani. "We role modeled live sex for women... to show women how to do it. Mostly it was done in skit form. We would set up situation that are sort of real and we'd address different parts of the community... People were either disgusted, because it was so graphic, or they loved it."

The PSSSTeam held events ranging from safer sex fashion shows and music videos to live safer sex, demonstrating everything from how to cut a condom and attach it to a garter belt as a dental dam to the many uses of saran wrap.

In public areas, the Team was limited to role playing sex, but in the safer sex clubs of San Francisco, they had the freedom to demonstrate live safer sex to show women how to do it. Many of the techniques were "hard to imagine so that is why we had to demonstrate" explained Lani.

Some of the methods were radical and controversial at times, but "The philosophy was, if you get people to laugh about something, so you are tapping their brain in some way. You get in... There is so much denial, so much fear, and so much misinformation, that if we could almost be like Vaudeville and play with some of the heavier stuff and get women to laugh about it, make it look like it's fun and get them curious into playing with it. Then you get around the denial." said Lani

Facing the Misconceptions

The other half of the PSSST project was one on one interviews. The main purpose of them was to study the perceptions about HIV and AIDS that were prevalent in the San Francisco queer community to help design better outreach programs. The results of this study were published in the December issue of *Social Science and Medicine*.

In the course of the interviews, a general trend started to appear in the way lesbian women see AIDS and sex. Because of the ambiguity of how to define a lesbian, there is a false sense of security. Simply being



Lani Ka'ahumanu

a lesbian is seen as a shield against STDs and HIV/AIDS.

"A lot of lesbians have an idea of what a lesbian is. A 'real lesbian' wouldn't shoot drugs or fuck men, but this is a misconception," said Ka'ahumanu.

though there are other routes of transmission.

"It is like the 50s where women wouldn't use birth control because it admits that you are being sexual" adds Lani.

This fear is rooted in misinformation and in the way in which safer sex campaigns have targeted men primarily. Safer sex has been framed in terms of men. Use a condom. Well, how about use a dental dam?

Safer sex is for everyone. No one is immune to HIV/AIDS. Lani sums it up best: "For our own survival we have to be safe. You

For our own survival we have to be safe. You don't just wake up one day and be safe, it is a process. You have to have a sense of humor in bed, otherwise you are going to end up crying a lot and being alone. It is awkward and it makes you feel silly. And you have to grieve because it is not the same as it used to be. — Lani Ka'ahumanu

don't just wake up one day and be safe, it is a process. You have to have a sense of humor in bed, otherwise you are going to end up crying a lot and being alone, it is awkward and it makes you feel silly. And you have to grieve because it is not the same as it used to be."

Lani is now working on a video series to help entertain and promote safer sex for queer women. The video series is in the storyboard stage and many women have expressed interest in helping out with the project. If all goes well, the first video will come out at the end of the year.

For more information you can write the CDC Clearing House to see what they are not doing at P.O. Box 6003, Rockville, Maryland, 20849-6003. The best source on the net for information in general is probably gay-net.aids for all the current scientific and social briefs on AIDS. Around Montreal, you can consult the GIRL guide or call: Centre for AIDS Services of Montréal (Women) 954-0170, AIDS Community Care-Montréal 287-3551, AIDS Centre-Ville 847-0644, AIDS Intervention Centre 934-0552

At Lyon-Martin Women's Health Center, there are two documented cases of woman to woman transmission, but nowhere to send these statistics since the CDC doesn't seem to care. This means that there are probably many more women with HIV who don't know it because they haven't felt the need to get tested, partly out of fear and partly out of ignorance.

Lesbians who do have HIV are closeted about it. They fear being excommunicated from the lesbian community. Having HIV is seen as analogous to sleeping with men even

Women to Women

Get HIV



—That Girls, Is A Reality—

LYON - MARTIN WOMEN'S HEALTH SERVICES
HIV PROGRAM FOR ALL WOMEN
FREE

A poster from Lyon-Martin Women's Health Center to promote safer sex between women

IVF and the separation of sex and reproduction

Taking the baby out of sex



DAILY GRAPHIC BY MAJIA MARTIN

by **Idella Sturino**

The stories told to children to explain "the facts of life" have changed dramatically over the past two generations. Societal norms have changed, as well as the facts themselves. Our grandmothers were not usually told, for example, about contraception and STDs, and our mothers were not warned about AIDS.

The change that new reproduction technologies (NRTs) introduce to the story is just one among many, but in some cases it may end up being the most fundamental.

Artificial insemination allows for the man to be taken out of the story: instead of beginning "When a mom and dad love each other and decide to have a baby..." it might begin "When mom decides to have a baby she goes to the sperm bank..." Either way, however, the story proceeds in the same way, with the baby made "in mom's tummy." In vitro fertilization further alters the story, however, so that the baby is not made in mom at all but in a petri-dish, and then placed in the uterus for gestation. Two very different stories.

Ever since the popularization of birth control, it has become commonplace to think of sex as just sex — with no procreative element involved. Now, with procedures such as IVF, not only can sex be just sex, but procreation can be just procreation — with no sex involved. The question is, do we want to take the sex out of making babies?

For women with fertility problems, it is an irrelevant, even audacious question. IVF may be the only answer to their procreative

problems available, and issues about whether society should take the plunge and change its reproductive ethos quickly fade next to their desire to conceive.

Proceeding without regulation

In 1989 the Mulroney government, under public pressure from various women's organizations, set up a Royal Commission to look into the facts and concerns of new reproductive technologies. The Royal Commission on New Reproductive Technologies was to investigate the use on NRTs and the many issues surrounding them, and to

For women with fertility problems... IVF may be the only answer to their procreative problems available, and issues about whether society should take the plunge and change its reproductive ethos quickly fade next to their desire to conceive.

present its findings and recommendations in a final report.

In November 1994, after many delays and millions of dollars, after a law suit and controversy, and after losing the confidence of the women's groups who once backed it, the Commission released its final report, "Proceed With Care". But since then the government, by virtue of its inaction, has allowed the use and proliferation of NRTs to proceed with virtually no care.

The use of NRTs in Canada continues unregulated, ranging from artificial insemination to pre-natal diagnosis. Artificial in-

semination is the most common way for women without fertile male partners to have babies. It involves injecting donated sperm into a woman's uterus. According to the "Proceed With Care" report, in Canada, five more babies are born from artificial insemination than are adopted.

Pre-natal diagnosis consists of various procedures which allow for diagnostic evaluation of a fetus before it is born. These procedures can be thought of as a screening and often, if they reveal disease or an undesired sex (usually female), they may result in abortion.]

NRTs are changing the realities of reproduction in all its stages. Technologies such as in vitro fertilization (IVF) are going as far as the first stage, literally changing the way we conceive, and in the process changing our concept of reproduction itself.

IVF consists of joining sperm and eggs in a petri-dish to produce an embryo which is then placed in a woman's uterus to carry to the full term of pregnancy. In some places, it has become common procedure for the treatment of infertility.

But women have died from complications after the procedure. In an interview with the *Daily* in November, Shree Moulay, a cardiologist at the Royal Victoria Hospital, cited a "valid concern" about its continued use. In light of this and other ethical concerns, the Royal Commission report suggested that IVF be continued only as research in most cases "because there is not good evidence it is effective."

Since the government has taken no action we can only assume that the procedure

from the traditional roll in the hay. It offers a fundamental alteration of our most basic function, procreation, and as a consequence our most basic understandings of ourselves. The allure of "choices"

The frustrations encountered by many women who can not conceive and turn to IVF as a solution are real and valid. And the demand for the extension of reproductive choice to procedures like IVF is not unreasonable. But it does need to be examined, because the consequences of the use of IVF threaten to extend far beyond the clinic waiting room.

Pre-implantation diagnosis is one very real extension of IVF. It allows for the screening of the petri-dish embryo before it has been implanted. It is being performed as research at places such as the University Hospital in London, Ontario, where the EPICS program (Early Pre-Implantation Diagnosis) is funded by private business, which stands an enormous amount of money to gain.

The potential implications of this extension of IVF is eugenics: the process of selecting human life based on a set of desired characteristics. Disorders such as Down's syndrome may be screened for, and potentially other genetic make-up right down to sex and other physical qualities. Critics warn that the use of this technology, even in research labs, will lead to the concrete devaluing of people who are already socially stigmatized, such as disabled people, by trying to prevent their birth.

The consequences of IVF and other NRTs are already being realized. The technology available is currently being used behind a curtain of public ignorance, but the risks involved should be enough to prompt us to draw back that curtain and begin a wide and extensive debate. Is selection something we really want to embark upon with reproduction? Do NRTs provide real choice, and for who, and who will lose out as a result of those choices? How much are we willing to change our stories of reproduction, of conception?

It is these questions that we should be asking ourselves before they have already been answered for us, by the allure of the "choices" being put on the reproductive market by big business which, incidentally, has a lot more to gain than new reproductive stories.

Sources: *Misconceptions*, edited by Gwyenne Basen, Margrit Eichler, Abby Lippman, Voyageur Publishing, 1993; "Proceed With Care", the Royal Commission Report on New Reproductive Technologies; NAC.

Female Frequencies on CKUT 90.3 FM

on the big night

7h-8h WOMEN'S WEEK EVENTS LISTINGS AND MUSIC
8h-9h LESBIAN MOTHERING ISSUES (DISCUSSION)
9h-10h CHRYSALIS WOMEN'S GROUP: REFUGEE WOMEN AND IMMIGRATION DISCRIMINATION
10h-11h POSITIVEMENT FEMMES: WOMEN LIVING WITH HIV
11h-12h DOMESTIC AND MIGRANT WORKERS
12h-13h DAUGHTER'S OF RASTAFARI
13h-14h SHAKTI WOMEN OF COLOUR COLLECTIVE (PANEL)
14h-15h Z'ONDES ALTERÉES; 15h-16h MOTHERS OF INTERRACIAL KIDS (DISCUSSION)
16h-17h EXPLORING SPIRITUALITY AND IDENTITY AS A MUSLIM WOMAN: INTERVIEW WITH SHEEMA KHAN
17h-18h OFF THE HOUR
18h-19h SYSTEMATIC POLITICAL USES OF MASS RAPE: A PANEL DISCUSSION ON WAR CRIMES AGAINST WOMEN INTERNATIONALLY
19h-20h AMANDLA
20h-21h JAZZ EUPHORIUM
21h-22h HOW DO I SOUND?
22h-23h WOMEN'S SPOKEN WORD
23h-0h A TROUBLED CURE FOR A TROUBLED MIND: WOMEN AND UNDERGROUND COMICS AND MUSIC TO WIND DOWN

Wednesday
March 8, 1995

Do You Know What SACOMSS Stands For?

It stands for Sexual Assault Centre of McGill Students' Society. We are an organization which is completely initiated, organized and staffed by student volunteers. We offer referrals, public education programmes, support groups, and a crisis line. We are committed to offering an equally effective service to both men and women.

In the last six months of operation we have answered over a thousand of your phone calls. Here are a few of the things we have talked about:

INCEST, *Alcohol and Drug Abuse*, Anorexia Nervosa, **sexual harassment**, DOMESTIC VIOLENCE, **RAPE**, BULIMIA, *DEPRESSION*, Child Abuse, **acquaintance assault**, ritual abuse, **STALKING**, *Homophobia*, Dating Violence, **Childhood Sexual Abuse**, *Campus Assault* and **SUICIDE**.

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Elementary teaching applicants with three or more years of appropriate university credit may enter a 2-year program. Application deadline: April 18, 1995.

Information and applications now available from:

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The University of British Columbia
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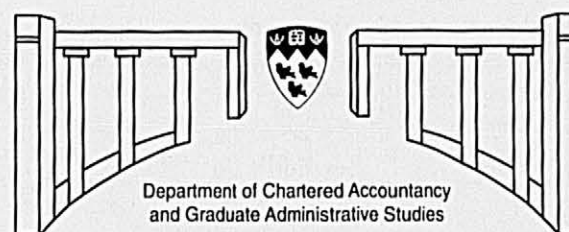
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McGill Centre for Continuing Education

women's events

Today

•"Women in the Know: a seminar on Money and Finances" by Mme. Levesque of the Toronto Dominion Bank. 12h30-13h30 Shatner 425

Tomorrow

•The Women's Medical Society of McGill presents a panel discussion "Should Women's Health be a separate Medical Speciality" 19h30, Moot Court R.100

Wednesday

•Shakti and the McGill Women's Union present an open discussion "Can Sisterhood be Global?" 12h30, Shatner 425

•The McGill Women's Union presents a lecture by Jennifer Stoddart "What have twenty years of human rights legislation done for women in Québec?" 17h00, Stewart Biology R. S-1/3

•International Women's Day at the YWCA of Montréal: press conference, workshops, reception and information booths 11h-19h30. Info: 866-9941

Thursday

•The McGill Women's Union presents Ann Elbourne, NDP Candidate for Westmount/St-Henri 16h, Shatner 425

•The McGill Women's Union presents breast cancer self-examination demonstrations. Free and private demonstrations given by trained nurses (women only) 17h-18h30, Shatner 423. To register: 398-6823

•The McGill Women's Union presents "Women's voices: a night of live performance by women" a coffee-house featuring poetry, prose and musical performance, open stage to follow

Friday

The McGill Women's Union presents an all candidates SSMU debate on women's issues. 12h30, the Alley

12 Performers to celebrate revolutionary creativity

by Andrea Cooke

Combining celebration and feminist expression, a reading and performance night *Alta Voce*, will take place during Women's Week. Twelve talented women performers will read and perform works involving passion, lust, eroticism, rage and resistance.

Readings and performances will celebrate women's achievements, sensuality, sexuality, coalition and will speak out against issues such as racism, sexism, AIDS discrimination and homophobia.

The level of experience amongst the performers varies and this event has given many new or unknown writers and performers the chance for their voices to be heard. The main goal of this event is to bring many women together to express themselves creatively.

"We are trying to create a forum where women can creatively explore how issues of identity, sexuality, race, ethnicity, gender and class affect their lives and work," said

Tamara Vukov, one of the organizers of this event and the DJ of *HerSay*, a feminist radio show on CKUT.

The idea for this creative revolutionary evening was started by a group of women who were in a writing group together.

"Depending on how successful this night is, it may become an ongoing event. We're investigating the possibility of publishing a magazine or journal based on how the evening goes" said Vukov.

The twelve performers are Elaine Mari, Ming Dinh, Sue Goldstein, Ummni Khan, Melanie Newton, Dee Smith, Rima Banerji, Francesca Gesualdi, Dana Bath, Marcia James, Patrizia Tavormina and the Montréal Coalition of Filipino Students Women's Performance Group.

Alta Voce will take place on Saturday, March 10 at 8pm at Stornaway, 1407 St. Alexandre.



Women Reading Women

CLASSIFIED ADS

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication (e.g. Tuesday, 14h00 for Thursday's McGill Daily).

McGill Students & Staff (with valid ID): \$4.00 per day, 4 or more consecutive days, \$3.50 per day. **General Public:** \$5.00 per day, or \$4.25 per day for 4 or more consecutive days. Extra charges may apply, and prices do not include applicable GST (7%) or PST (6.5%). Full payment should accompany your advertising order and may be made by cash or by personal cheque (for amounts over \$20 only). For more information, please visit our office in person or call 398-6790 - WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.

PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

1 - HOUSING

Condo 3 1/2, for sale 'URGENT' 3460 Simpson/Penfield #507, quiet location, spacious, air conditioning, parking \$112000. Yves Dufresne Re/Max 271-2131.

2 - MOVERS/STORAGE

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Closed van or truck. Local and long distance. Ott-Tor-Van-NY-Fla. 7 days 24 hours. Low rates. Steve 735-8148.

3 - HELP WANTED

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7 - ARTICLES FOR SALE

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FOR SALE: 12" RGB Colour monitor for use with Apple Macintosh. Two years old. Excellent condition. Asking \$200 or best offer. Also **40Mb Quantum Internal SCSI-Hard Disk.** Excellent second or replacement drive. Only \$50. Leave message at 457-3639.

10 - RIDES/TICKETS

New York New York Easter. Departures: April 13 & 14 from \$149 quadruple occupancy. Including: Videocoach-Hotel-Sightseeing-Taxes-Leader. Pat: 354-3630.

12 - PERSONAL

(Women) **Expressive Arts Therapy Group** offers the opportunity for self-exploration through creative means, helping you to express and deal with personal issues (i.e. self-esteem & relationships). Wed. 6:30-8:30. Call Debbie 482-1608 before 5 pm.

13 - LESSONS/COURSES

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14 - NOTICES

Quebec PIRG Refund Period. March 6-24. Students wishing to relinquish membership in QPIRG may come to 3647 University Street, 1:00pm-5:00pm and apply for a \$3 refund. This is the portion of the student activity fee which would otherwise fund student research, education and action in the public interest.

Walksafe Network 398-2498. Anyone, anywhere every night Sunday to Thursday 7:00-12:45. Friday and Saturday 7:00-2:30. Please call 30 min. in advance.



McGILL NIGHTLINE

McGill Nightline is an information, listening and referral service. Open 6pm-3am. 398-6246.

LBGM discussion grps. Wed. 5:30 Bi-Group Shalner 423. Thurs. 6PM woman's grp. Shalner 423. Fri. coming-out 5:30 & General 7PM, 3521 University. All welcome.

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Poll Locations and Hours March Election '95

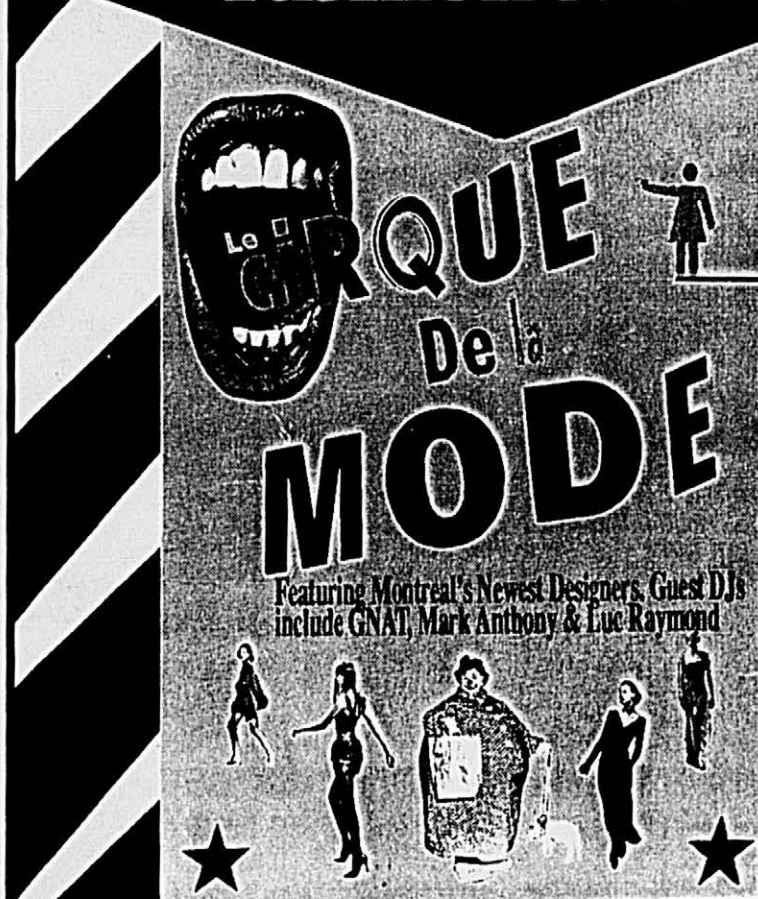
Advance Poll

March 8 Hours: 10-5

Location: University Kiosk

Election Days:	March 14	15	16
Location	Tuesday	Wednesday	Thursday
Bishop Mtn Hall	11:30-2:00	11:30-2:00 4:30-7:00	11:30-2:00
Bronfman	11:00-4:00	10:00-4:00	10:00-4:00
Burnside Hall	11:00-4:00	10:00-4:00	10:00-4:00
Chancellor Day Hall	11:00-4:00	10:00-4:00	10:00-4:00
Currie Gym	Closed	2:00-7:00	12:00-5:00
Education	1:00-4:00	1:00-4:00	1:00-4:00
Leacock	11:00-4:00	10:00-4:00	10:00-4:00
McConnell Eng.	11:00-4:00	10:00-4:00	10:00-4:00
McIntyre Medical	1:30-7:00	1:30-4:00	1:30-4:00
Music	Closed	10:00-1:00	10:00-1:00
Redpath Library	11:00-5:00	10:00-7:00	10:00-5:00
RVC	11:30-2:00	11:30-2:00	Closed
Solin Hall	12:00-5:00	2:00-7:00	Closed
Stewart Biology (South)	11:00-1:30	10:00-1:00	10:00-1:00
Thomson House	11:30-2:00	11:30-2:00	Closed
University Centre Kiosk	11:00-5:00	10:00-7:00	10:00-5:00
Douglas Hall	Closed	5:00-7:00	Closed

McGill AIDS Benefit Fashion Show



Friday, March 10, 1995
Club Metropolis
59 Ste-Catherine East
Tickets: \$15 in advance
\$18 at door

Tickets Available at:
Sadie's
EUS General Store
Chapter XI
Or call 288-2020

Original designs auctioned off Sunday, March 12 at Les Cours Mont Royal (1455 Peel), 5:00pm. All proceeds go to the Farha Foundation



Thousands join march against racism in Rome

Thousands of Italians joined forces with immigrants from a host of developing nations on February 25 to march through the centre of Rome in a protest against racism. The march follows a series of violent attacks on immigrants in Italy.

The organisers explained that the march was intended to encourage the acceptance of immigrants into Italian society and to pressure the government to begin legislation protecting the rights of immigrants.

Italy's trade unions and immigrant pressure groups say the state should issue work permits to all non-European Union immigrants who have jobs. They also want protection for the thousands of Africans involved in seasonal work such as fruit picking and are demanding the right to vote for immigrants who have been living in Italy for more than five years.

The Italian government says there are one million immigrants with work permits and another 500 000 illegal foreigners. At the moment, Italy has no firm immigration policy. Two laws dealing with the issue, in 1986 and 1990, were adopted as emergency measures and have been supplemented by myriad government decrees.

Source: Reuters and the New York Transfer News Collective

Soyinka: Nigerian military rule could spread

Nigerian Nobel Prize-winning writer, Wole Soyinka, has said that, unless Nigeria can be returned to democracy quickly, more military governments will spring up across the continent.

"It's happening already in Sierra Leone. The Nigerian dictatorship is taking advantage of the Liberian situation to sustain this ignorant regime of Strasser," he said, referring to Captain Valentine Strasser who took power in Freetown in 1992.

General Sani Abacha took over in Nigeria in the power vacuum which followed cancellation of the results of the June 1993 elections. In January, he sacked his cabinet, saying they were taking part in political activities.

Nigeria, Africa's most populous country, leads the ECOMOG intervention force in Liberia and has troops in Sierra Leone helping to fight rebels of the Revolutionary United Front. A delegation of Nigerian military officials visited Freetown earlier this month. Nigerian had military advisers in Gambia until young army officers took power during a coup in that country in July 1994.

"What is happening in Nigeria is not the problem of Nigeria alone. You can see it from the stupid mimicry that is taking place in Sierra Leone, in Gambia, where some wretched, miserable empty-headed mutineers decided they had the right to take over the destiny of millions of people without any cabinet qualifications, any vision, nothing but the notion of power," Soyinka said.

Nigerian authorities seized Soyinka's passport at Lagos airport in September. A United Nations passport issued to him a few weeks later was also confiscated and he left Nigeria in November across the land border with Benin.

Soyinka is working with Nigerian pro-democracy groups making contact with governments, institutions, and groups of Nigerians abroad to oppose the Abacha government.

"We are talking to the democracies in Africa, letting them know that the future of democracy in Africa, even their own survival on the African continent, is very contingent on what happens in countries of influence like Nigeria," he said.

"We are trying to mobilise this opinion, these spheres of influence, to avoid what Somalia has become...to avoid a situation like what Ethiopia, Eritrea went through, to avoid what is happening in Sudan."

Source: Reuters and the New York Transfer News Collective

Trouble in Gambia

During Gambia's 30th Independence Day celebration, Captain Yahya Jammeh, Africa's

newest military leader, was greeted by roars from 30 000 civilians — more than half of Banjul's population — while the Western diplomats in attendance remained uneasy.

Since Jammeh ousted an elected civilian government last July, it seems the biggest opposition has come not from Gambians but from Western nations that supported the former president, Dawda Jawara.

While independent newspapers and Gambians applaud the demise of an old order widely accused of corruption and election-rigging, the United States and European nations have halted aid to protest the replacement of civilians with soldiers.

Britain has warned its citizens against traveling to the West African nation, where British tourists make up half of the 120 000 foreigners a year. Tourism, the country's second biggest business after agriculture, has collapsed. 8 000 Gambians have lost their jobs because of the travel warning.

There is general bewilderment among Gambians at the punishment for what they see as the overdue ouster of a corrupt leader who did little during 29 years in power. The junta has promised to restore civilian rule by July 1996, although it has outlawed all political parties.

Since the takeover, commissions have been established to investigate alleged corruption under Jawara. Newspapers carry accounts of high-level tax evasion, illegal loans, and the flouting of laws limiting land ownership to one plot per person. Jawara is accused of bleeding the budget with overseas trips, spending more on them than on health or education programs.

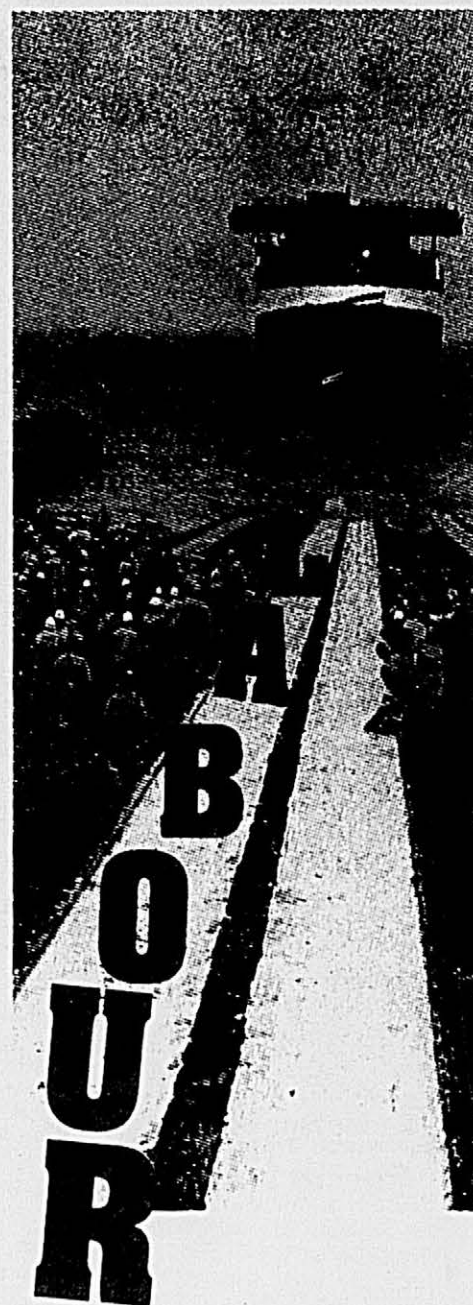
Jawara is lobbying the Clinton administration to restore him. Though it is unlikely, given Gambia's lack of strategic importance, the developments are still an irritant to the West.

Among the concerns: Jammeh's restoration of ties with Libya; allegations of deportations and detentions of Jammeh opponents without charge; the ban on political parties; and the creeping influence of military rule in the region, given other army takeovers in Nigeria and Sierra Leone in the past three years.

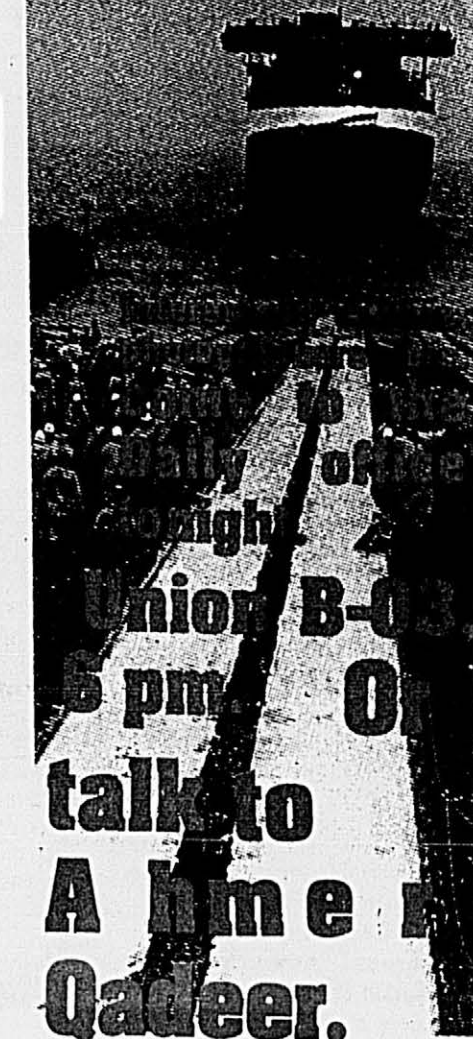
Another worry is that Jammeh's success has inspired others to try the same. Several soldiers died in a failed coup attempt in November.

A UN survey last year ranked Gambia as one of the worst countries in terms of life expectancy, education, and the economy. There are concerns the increased numbers of unemployed will lead to civil unrest.

Source: The Associated Press and the New York Transfer News Collective



The very special final issue of the Daily docks on April 13



events

MONDAY, MARCH 6

•AmiQuébec Evening support group for families of the mentally ill. 19h30 4333 Cote Ste. Catherine Info: 486-1448

Tomorrow

•McGill Student Christian Movement presents Prof. Eric Beresford "Doing right, being good" as part of the Christianity and Social Justice Series 19h at the Yellow Door, 3625 Aymer

WEDNESDAY, MARCH 8

•lecture by Michael Wilhby of the World Lebanese Organization temporarily postponed. Info: Erik 284-6884
•Nutrition Day presented by Student Health Services Shatner 107-108, 10h-15h

•McGill Students for International Development Education present Professor Akman of the Geography Dept on "Ethical Issues in Development Research" 17h Leacock 738

•AmiQuébec South Shore support group for families of the mentally ill residing on the South Shore 19h, 5811 Taschereau Blvd, Brossard. Info: 486-1448

THURSDAY, MARCH 9

•Ashbury College, Ottawa graduates reunion, 18h-20h Shangrila Hotel 3407 Peel room 305. Info: Rachel Young 843-4803

•Visiting Speaker Series presents Prof Alan Lightman 15h-17h Arts Council Room. Info: 398-6558

FRIDAY, MARCH 10

•The McGill Hellenic Students Association general assembly at Maces (3437 Peel) Elections will be held, Info: 272-6270

•AIESEC McGill's 15th annual Business Luncheon at Le Westin Mont-Royal, guest speaker John M. Weekes on "NAFTA: one year later" Info: Jennifer 398-6821

•McGill University's Visiting Speakers Series presents Prof. Barbara Hodgdon "Romancing the Queen: Elizabeth I's Popular Cultural Memory" 16h Arts 160.

•McGill Student Pugwash is hosting a conference "Global Population: A Growing Concern", keynote speaker Gwynne Dyer. Info: Chris Blamar 284-4212 James Mott 488-0648